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Friday, November 30, 1951

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A NATIONAL NEWSPAPER

Vol. 7—No. 14

NEWARK TO HOLD FUNDS FOR AGENCIES PENDING MACIVER REPORT DECISION

NEWARK, N. J.—The first Jewish community to withhold funds from the national Jewish agencies in civic defense work pending a decision on the MacIver Report became Newark.

A sum of \$43,250 was set aside "as the inclusive allocation" for the agencies "with final determination of these funds postponed pending further information on the MacIver Report . . ."

The Jewish News here asserted that the "allocations committee will determine the specific allocations to the agencies" after the decision on the MacIver report.

The paper listed the agencies involved as the American Jewish Congress, Joint Defense Appeal of the American Jewish Committee and the Anti-Defamation League of the B'nai B'rith, the Jewish Labor Committee and the National Community Relations Advisory Council.

LAST MINUTE RETREAT BY COMMITTEE, ADL BRINGS UNANIMOUS OK OF MACIVER REPORT

ATLANTIC CITY, N. J.—(NJP)—In a surprising last-minute reversal of their position, the American Jewish Committee and the Anti-Defamation League of the B'nai B'rith withdrew their open threat of withdrawal as the MacIver Report, with only minor changes was adopted unanimously by the National Community Relations Advisory Committee.

From the first session Sunday morning when the report of the Evaluative Committee was made by Harry Barron, of Cleveland, chairman, the position of the AJCommittee and the ADL was clear.

ONLY SLIGHT CHANGES

Barron's Report revealed that his committee, made up of re-

presentatives of the national civic defense agencies, delegates of the NCRAC and the Large Cities Budgeting Conference, had approved these recommendations of the MacIver Report, with some slight modifications:

- 1 A committee of experts and representatives of the Jewish groups to do overall planning,
- 2 Integration of programs of the civic defense agencies,
- 3 A reassessment of the activities of the civic defense agencies,
- 4 Allocation of functions,
- 5 Overall budgeting based on programs approved by the NCRAC, and
- 6 Strengthening of the NCRAC.

Specific action on point four will be deferred to next June, the date of the next NCRAC full session (plenum). The new financing arrangements (point 5) were assigned for action to a special committee for submission to the June plenum, to the Large Cities Budgeting Conference (made up of the twelve largest Jewish communities in the U.S.) and to the 1951 General Assembly of the CJFWF (not the meeting beginning today (Nov. 30) in Chicago).

(In New York Ben Epstein, national director of the ADL told The Post that the NCRAC action presents a frame of reference in which national and local agencies may continue to study, explore and reach decisions on specific ways and means of bringing about greater cooperation in the field).

(Shad Polier, chairman of the American Jewish Congress' executive committee, declared that the sessions had demonstrated the overwhelming desire of the communities and of most of the national organizations to achieve more effective coordination in the field of community relations.)

Jacob Blaustein, president of the AJCommittee, followed Barron. He explained why his organization could not possibly accept the MacIver Report, permitting the implication to be clear that his Committee stood ready to withdraw from the NCRAC.

Blaustein was followed by

Abraham Sussman Dies

PHILADELPHIA, Pa.—Abraham Sussman, labor editor of the old Jewish World here, and author of several volumes of Yiddish plays and poetry, died this week.

Dave Petegorsky executive director of the American Jewish Congress who repeated his organization's endorsement of the MacIver Report and insisted that it did not go far enough.

WOULD BECOME COERCIVE
Philip Klutznick presented the position of the ADL, asserting that implementation of the MacIver Report would change the character of the NCRAC from a "voluntary association of voluntary agencies" into one with "authoritative and coercive power."

Meanwhile the CRC, made up of twenty-eight local community relations councils had voted to uphold the report of the evaluative committee. Bernard Trager was named to present this position.

By the time other representatives of the CRC had spoken, the issue was drawn. The majority were prepared to endorse the MacIver Report, and the ADL and the AJCommittee were prepared to withdraw from the NCRAC.

A series of negotiations were entered into at this point. The ADL and the Committee were told that there was not the slightest chance that the other groups would reverse their position. The two agencies continued adamant and these negotiations broke up at dawn Sunday.

WAIT TILL LAST MINUTE

Just before the vote was to be taken, the two agencies announced that they were prepared to accept the MacIver Report's major recommendations.

The meeting was galvanized into action. The body was perfectly willing to agree to the limiting amendments the ADL and the Committee asked for. These were

1 The two agencies were not to be bound by the report of the Evaluative Committee until they had a chance to review the specific recommendations. (NCRAC rules permit any agency to dissent from majority decisions and act independently.)

2 Any final action on the Evaluative Committee recommendations be made not by the NCRAC executive committee, but by the full body of the NCRAC (plenum). The next plenum was set for no later than June 15, 1952.

Although the position of the ADL and the AJCommittee is a complete reversal of their announced opposition to the MacIver Report, those favoring the Report expect the two agencies to continue to fight strenuously at every point against final and specific implementation, it was said.

Calls McCarthy Anti-Semite

Anti-Semitism Rife In Congress Is Charge Of Sen. Wayne Morse

By WILLIAM KITAY

National Jewish Post Correspondent

BIRMINGHAM, Ala.—(NJP)—The U. S. Congress is riddled with anti-Semitism, Senator Wayne Morse of Oregon charged last week.

Speaking at a meeting opening the 1952 United Jewish Fund Drive here, Sen. Morse made the charge to support his contention that "only the naive can believe" that anti-Semitism is on the decline in the U. S.

"I am amazed," Sen. Morse declared, "at the number of my colleagues who in private meetings closed to the press and in cloak room sessions which go unreported, fight viciously to refuse aid and haven to millions of displaced human beings, just because they are Jews."

He said that while during World War II he "had heard talk about saving these desperate humans from persecution and gas chambers, now in the halls and cloakrooms of Congress, I hear talk of anti-Semitism and of hatred for the Jews of America and of the world."

"And . . . we must be more vigilant than ever," he warned,

because "should the Jewish people ever be driven from the United States, then this free democratic nation of ours will cease to exist."

MORAL DECLINE

"During World War II, he said, "We rallied quickly behind the principles of the rights and dignity of the individual."

But then, Sen. Morse explained, the moral forces that had led this country to war and victory seemed to weaken and disappear.

"We dropped our guard, and it was then that the forces of hatred and bigotry and selfishness took over and began to destroy the very principles we had sacrificed American lives to uphold."

"And it is these same forces," he continued, "that are driving off our friends and our allies, until one day soon we will be

in a war unto the death and we will not have a friend in the world."

McCARTHYISM-HITLERISM

Senator Morse lashed out at Sen. Joe McCarthy who is using "the very technique that had been perfected by Hitler and the Nazis . . . using patriotism to hunt Communists but that very same patriotism is also being used as an excuse for Jew-baiting. For to listen to McCarthyism in the cloakrooms of Congress, Communism and Judaism are one."

Citing the Congressional attempt to block the confirmation of Anna Rosenberg as assistant secretary of defense, he said that behind the attempt "were well organized national groups who used every trick of character assassination to prevent the appointment . . . only because she is a Jew."

Sen. Morse concluded that not only Jews but the U. S. as a whole must support Israel, "that tiny beachhead of democracy in the Near East, so we ourselves will survive and live as free men."

More than half of Israel's industrial output is being bought by Scandinavian countries. Hadassah's 1200th chapter was established recently in Anchorage, Alaska.



MORSE

Jews Should Celebrate Christmas Says Famed Novelist Jerome Weidman

By HAROLD U. RIBALOW

NEW YORK—(NJP)—Jews should celebrate Christmas because it offers a "non-sectarian oasis free from the shackling bars of race, religion, poverty or even strict analysis—a special period of the year that possessed its own special magic of good will and kindness."

This was the advice of famed novelist Jerome Weidman.

Writing in the current issue of "Today's Woman," the Jewish novelist who authored the controversial novels about an unscrupulous Jewish garment-industry character named Harry Bogen, in "I Can Get it for You Wholesale" and "What's in it for Me?" answers "yes" to the question "Should a Jew Celebrate Christmas?"

Weidman says that both his parents came from deeply religious families and that they spoke nothing but Yiddish until he started to go to school. Yet, thirty years later, when he asked his parents why they hadn't taught him that Christmas had a religious significance,

Weidman's father is reported to have answered that "I didn't know it myself for a long time."

Weidman reports, too, that he learned the concept of giving from Christmas. He sprinkles his article with a number of anecdotes which show various Jews respecting Christmas as a special kind of holiday and concludes that he wants his two sons to understand and share in the experience of good will which comes because of this holiday.

"To a Jew—to this Jew at any rate—" Weidman writes of the Christmas concept of giving (apparently unaware of various Jewish concepts of giving, as for example, Purim shalach monet) "it is as important as any religious concept they are likely to encounter in a troubled world. This year, as in all the years since we became a family, the Weidmans will celebrate Christmas."

Weidman is considered one of the finest Jewish novelists in America as well as a top short story writer.



BLAUSTEIN ready to withdraw from the NCRAC.

Blaustein was followed by

Rabbis Tilt With One Another In Talks In Kansas City on 'Which Way U.S. Jewry?'

By MINNIE R. ACHTENBERG

National Jewish Post Correspondent
KANSAS CITY, Mo.—(NJP)—Representatives of the three wings of Judaism, appearing on the same platform to discuss, "Which Way American Jewry," each managed to defend his own religious philosophy while gently prodding the opposition.

Speaking before the Beth Shalom Men's Club here, Rabbi Manuel Laderman, of Denver, Colo., said Orthodoxy is credal not codal, sanctified not sterile.

Rabbi Jacob J. Weinstein, of Chicago, asserted that Reform Judaism isn't going broke. Rabbi Morris Adler, of Detroit, averred that Orthodoxy has no starter, Reform no brake.

All three rabbis agreed that the general direction of American Jewry is towards a greater religious emphasis on Judaism.

Rabbi Laderman asserted that Orthodoxy will not die. He warned his hearers not to

confuse Orthodoxy with fundamentalism or Sadduceism. Orthodoxy, he emphasized, has no quarrel with scientific discovery.

Rabbi Weinstein insisted that Reform Judaism has a good lease on an indefinite future. He pointed out that it has indicated a growing understanding of teaching its young the color and beauty of Judaism through the return to ceremonialism in Temple and home. It has accepted Zionism for its spirituality, he insisted. He predicted that Reconstructionism and Conservatism may point the way out for older categories.

Rabbi Adler called the uninformed Jews the Lost Tribes of Israel of our time.

He cited the fact that for the first time in our history there is assimilation not due to anti-Semitism. He predicted a diverse, integrated American Judaism, not transplanted from East Europe nor from Israel, in a more religious, not secular, ethnic community.

El Al Cargo Plane Crashes, Killing 5

MIAMI, Fla.—Five crewmen, reportedly all Americans, were killed in the crash of an El Al cargo plane in Zurich, Switzerland. The sixth crewman and only other person aboard was the lone survivor.

Piloting the plane as it crashed in flames was Ted Gibson, Jr., of Miami, son of a retired Baptist minister and veteran of the Israeli air force during the war of Independence.

The plane was carry a load of textiles from Tel Aviv to Amsterdam.

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COMMUNITY LEADERS ADOPT HANDS OFF POSITION AS JEWS FIGHT OVER MIKVAH

NEWARK—(NJP)—This community's five-month-old fight over erection of a Mikvah (ritualarium) in a restricted residential area is now pending a summary decision by New Jersey's Superior Court. All testimony was completed this week.

The case was brought to court by Jewish neighbors who contested a recent city decision allowing the mikvah sponsors to build in a neighborhood where non-residential buildings other than schools and churches are barred.

Fearing deterioration of real estate values, the neighbors insist that a mikvah cannot come within the definition of a church and that its establishment would be contrary to the city's zoning laws.

The Orthodox viewpoint is that the zoning laws cannot possibly be interpreted as permitting synagogues on the one hand and barring ritualariums on the other.

A recent offer by the Jewish Community Council to act as arbiter was turned down by the neighbors, who had taken the case to court.

Jewish community leaders have on the whole maintained discreet silence on the conflict, largely because the neighbors' position is not regarded as anti-Jewish or unfair. Even local Conservative and Reform rabbis have refrained from taking any stand on the grounds that the mikvah fight is essentially a technical difficulty rather than an ideological issue.

B.I.G. Pickets Members Of Arab Body, Post Told

SAN FRANCISCO, Calif. (NJP)—The seventeen Arab students who picketed the Israel Bond rally here (NJP, Nov. 16), had acted on behalf of an organization of students from Middle Eastern countries, The


Post learned this week.

Hasam Thamer, Iraqi graduate student at the University of California, told The Post the picketers represented 70-80 members of the University of California Arab Students Association.

He said they had decided to picket the Bond rally addressed by Vice-President Barkley, because they felt "something should be done about Arab refugees."

A total of 46 children, 29 of them boys and the rest girls, are enrolled at the Residential School for Jewish Deaf Children in London.

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Mediator Reports Kashruth Only Hope

NEW YORK—(NJP)—The Jewish community of Greater New York overwhelmingly wants the new Long Island Jewish Hospital to be all kosher, the hospital's board of trustees was informed this week. This was reported by A. B. Joffe, who had been designated to mediate the dispute over kashruth at the hospital.

Joffe told the board that its so-called compromise plan for a half-kosher hospital was completely unacceptable from the standpoint of Jewish law.

UNANIMOUS FOR KASHRUTH

He said that replies from organizations and individuals queried on the dispute "were astonishingly unanimous and unequivocal."

"Every one without a single exception stated that the hospital should be kosher," he revealed.

The organizations Joffe listed as favoring kashruth included the rabbinical groups representing all three wings of American Judaism; National Council of Young Israel, Mizrahi, Hapoel Hamizrachi, United Lubavitcher Yeshivah and Agudath Israel of America (Orthodox); and the Brooklyn Jewish Community Council.

Among the prominent Jewish figures whom Joffe listed as having declared themselves for a kosher hospital were Dr. Louis Finkelstein, Chancellor of the Jewish Theological Seminary; Dr. Mordecai Kaplan, founder of the Reconstructionist Movement; Rabbi Julius Mark of Temple Emanuel; Judge Jonah J. Goldstein; Ludwig Lewisohn, author and member of the Brandeis University faculty.

Also Herman Wouk, author of the number one best seller, "The Caine Mutiny"; Mrs. Benjamin Meiselman, president of the Long Island Region of Hadassah; Sidney Hellenbrand, president of the N. Y. Council of B'nai B'rith; Rabbi David J. Seligson, president of the Association of Reform Rabbis of Greater N. Y.

In addition, 71 Long Island Orthodox, Conservative and Reform rabbis demanded a kosher hospital, Joffe said. He added that the rabbinate was still being polled to learn the sentiments of all the rabbis on Long Island.

Joffe's findings, endorsed by the Committee for Kashruth in advance of the board meeting, left the next move up to hospital officials.

SHOULD ACCEPT CONSENSUS

"If for any reason the Trustees have any doubts concerning the validity of this expression of the Jewish leadership on the subject of kashruth," he declared, "it is their duty to find out for themselves by canvassing the Jewish organizations themselves."

He added, "They have no moral right to settle this issue on the basis of what they individually believe to be the Jewish sentiment on the subject."

Joffe warned that the Federation of Jewish Philanthropies of New York, supporter of the hospital, "does not enjoy the support and confidence that it should," and that an incorrect decision on the hospital could make the word Federation "anathema" to religious Jews for many years to come.

FEDERATION RESPONSIBLE

He indicated that while Federation annually receives some \$2,000 individual contributions, the UJA gets more than 400,000. He attributed this to the fact that of 13 Federation-supported hospitals only four are kosher, and of 18 camps affiliated with Federation only one is kosher. Moreover, the only home for the aged assisted by Federation is not kosher, Joffe added.

Federation has disclaimed responsibility "for this obviously unsatisfactory state of affairs," Joffe said, on the grounds that these organizations are autonomous and that it does not interfere in the internal policies of these beneficiary organizations.

"But Federation cannot claim this in connection with the Long Island Jewish Hospital," he declared, "because this hospital is a direct creature of Federation."

FLAGRANT DISREGARD

Joffe also stressed the effect the decision on kashruth would have on gentile-Jewish relations.

"It is safe to say," he declared, "that nowhere on the entire American scene do we encounter such flagrant disregard of religion as it is found in some Jewish institutions, many of them in the Federation family. The effect of this is to lower the standing of Jews in the eyes of their neighbors, particularly among the clients and employees of these institutions."

Joffe concluded his report with the warning, "My admonitions are the admonitions of a friend. The vast majority of the Jews of N. Y. are also your friends. In demanding kashruth they are serving as your best friends. No greater error can be committed than by ignoring the desires of your friends... Do not push away your friends."

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AJCommittee Statement Hits ZOA Reaffirms Non-Zionist Orientation

NEW YORK—(NJP)—The American Jewish Committee, under fire by Zionist groups for its resolution at its recent executive committee meeting in Chicago, reaffirmed its position in a statement in the November issue of The Committee Reporter.

Without yielding in any way to the barrage of criticism from almost every Zionist source, The Committee took up its Chicago resolution item by item, explaining each point in detail.

Terming the furor aroused by the resolution the result of "uninformed criticism," the Committee asserted that it "is not a Zionist organization and never has been. We have always voiced our non-Zionist orientation clearly and unequivocally."

(The Committee resolution opposed the developing of a halutzit (pioneering) movement from the U.S., the granting of a charter by the Israeli Government to the Jewish Agency, and rejected any non-American sponsorship of education program among American Jews. NJP, Oct. 19, 1951).

(The official reply from the Zionist groups of the U.S. came from Mrs. Rose Halprin of the Jewish Agency, (NJP, Nov. 26, 1951) which termed the resolution an "astonishing document" and charged the Committee with attempting to isolate the U.S. Jewish community from Israel. It denied the charges made by the Committee).

PRO-ISRAEL, NON-ZIONIST

"Surely it is no revelation," the statement declared, "that the American Jewish Committee is not a Zionist organization and never has been. We have always voiced our non-Zionist orientation clearly and unequivocally. We have differed with Zionist ideology because of its implications concerning the nature of Jewish life in America and the nature of the relationship among Jews throughout the world."

The statement then proceeded to new terminology for the Committee's relationship to Israel.

"For want of a more satisfactory description, we may be characterized as pro-Israel, but non-Zionist."

Recounting the many important aids the Committee had rendered to Israel, the statement emphasized that it "speaks then as an organization which is friendly to Israel and anxious for mutually enriching religious and cultural relations among the

Jews throughout the world, but rejects nationalist doctrines."

The statement then lists the three principles of the Committee which it says are those "on which our resolution of Oct. 14 is based." These principles are:

1 America is the home of the American Jew. The AJCommittee opposes any ideology which implies that we have not built or cannot continue to build a wholesome, enduring, and in-

tegrated life for Jews in the United States.

2 Jews all over the world are bound by a strong kinship which impels them to mutual help without interfering in the internal affairs of each others' communities.

3 We affirm that Jews throughout the world, being citizens of their respective countries, have no political or national obligations outside of their own

Resistance of Jewish-Owned Store May End Fight on Friday Opening

ABERDEEN, S. C.—(NJP)—A fight by Rabbi Selig S. Auerbach to forestall permanent Friday night opening of stores in this small community seems likely to fail, following resistance from the city's largest Jewish-owned store.

When four large chain stores recently, Rabbi Selig S. Auerbach immediately began a campaign to secure adherence to an old Chamber of Commerce decision not to keep open at night on any week day.

The signatures of 71 locally-owned stores was secured to an advertisement declaring the intentions of the stores to remain closed on Friday nights.

SAYS RABBI WRONG

Of the four chain stores, one is owned by Jewish people, and when Rabbi Auerbach contacted Samuel Salkin, of the S & L Department Store, who lives in Minneapolis, he was told in a letter that his "intentions may be good," but he was wrong "for injecting the religious aspect in this matter."

"I wish that you rabbis who are located in smaller communities would use a little more uncommon common sense in dealing with matters of this kind."

Rabbi Auerbach told The Post that Salkin is a past president of the Minneapolis Jewish Federation.

Of the other three stores, only one, J. C. Penney, is adamant in its intention of remaining open on Friday nights. The new Penney store was opened here last month, and it was expected that the store would remain open for a few Friday nights.

Instead, Rabbi Auerbach reported, the store manager solicited other stores to remain open permanently on Friday nights. Rabbi Auerbach reported he was unable to change the manager's views, despite his contention that Friday night opening would ruin the Sabbath ser-

vices of his Congregation B'nai Isaac.

EMBARRASSES SALKIN

Salkin did not specifically assert he would refuse to close the S. & L. store on Friday nights. "I must say," he wrote, "that your insistence in closing the stores in Aberdeen on Friday nights for religious reasons places me in a very embarrassing position."

"I happen to be one of those individuals who firmly believe in freedom of religion," he continued. "True freedom of religion according to my way of thinking is not complete when a person is compelled to believe in observing certain traditions, rituals, dogmas, etc. In order to attain true freedom of religion, every individual should also be granted the right to resort to reason if he so chooses and not to believe in all the dogmas prescribed for him."

The store-owner then pointed out that in order to meet problems faced by all merchants they must keep open one night a week to forestall customers doing their shopping in neighborhood towns, and also to accommodate those customers who work during the day.

CONGREGATION INCENSED

Rabbi Auerbach reported the complete support of his congregation took Mr. Salkin's views as an affront.

Rabbi Auerbach's congregation, the only one in this area, has 26 families as members.

He has appealed to the Rabbinical Assembly of America (Conservative) to intercede in the matter.

Schultz' League's Welcome To Committee 'Ridiculous'

NEW YORK—(NJP)—A recent welcome by the American Jewish League Against Communism to the American Jewish Committee "to the field of anti-Communism" was termed "ridiculous" this week by a Committee spokesman, who said "we've been in the forefront for years in the fight against Communism."

The League bulletin also declared that the AJCommittee's sponsorship of "The Jews of the Soviet Union" by Solomon M. Schwarz "is itself a welcome manifestation—and a sign of the times—in view of the difficulties Dr. Schwarz had in persuading the AJCommittee to publish his book."

Asked to verify the League statement, the Committee spokesman said it is "absolutely untrue," adding that "we went after Schwarz to do the book." He told The Post that his organization has long regarded the Communists as the worst enemies of civil liberties in the United States.

countries.

The statement ignored most of the charges made by the Zionist bodies, but did explain the basis for that part of the resolution opposing the "granting of any kind of political status within Israel to any non-Israel organization or non-Governmental body."

The Committee said that it did "not oppose the granting of special status to the Jewish Agency within Israel... but... is opposed to the basis upon which this status is sought, namely, that the Jewish Agency is 'the representative of the Jewish people,' implying that Jews all over the world are an entity that can be represented by a single organization."

The Committee said that the same objection applied to the "request of the World Zionist Congress that the Government of Israel 'shall act in coordination and consultation with the World Zionist Organization' with regard to activities outside of Israel in behalf of that country."

The Committee insisted that "implementation of this request would have more even more serious implications in the United States and other countries."

HITS ZOA RESOLUTION

Referring to the second paragraph of its Chicago resolution expressing opposition to any interference by U.S. Jewish groups with Israel's internal affairs the Committee attacked a resolution adopted by the Zionist Organization of America at its last national convention identifying the ZOA with the General Zionist Party of Israel.

"We deplore," the committee statement asserted, "certain activities and statements of some

American Zionist who, as their Israeli colleagues noted at the recent World Zionist Congress, 'want to live in the United States, but also participate in the political life of Israel'.

"This," the Committee's statement continued, "we contend, is the meaning of a resolution adopted by the ZOA pledging identification with the Organization of General Zionists, a political party in Israel, in an obvious attempt to affect Israeli election results."

Elucidating another part of its resolution, the new statement said the Committee reaffirmed its policy "of doing our utmost for Israel: but we opposed the use of funds contributed by both Zionists and non-Zionists for aid to Israel, for purposes inconsistent, in our view, with the best interests of American Jewry—as for instance, propaganda for mass emigration of American Jewish youth to Israel." This part of the statement seemed to be in answer to vigorous criticism of the Committee's Chicago resolution which threatened to withhold aid to Israel if the Committee's wishes were ignored.

The statement closed with a plea for mutual understanding and respect.

"We do not anticipate that in the foreseeable future our differences with certain groups with respect to Jewish life in America will be readily reconciled. These varying viewpoints are wholesome in a democracy. We can, however, legitimately expect that mutual understanding and respect for each other's views should prevail."

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Rabbi Hits Secularized Funerals, Won't Officiate At Them

By HARRY CUSHING

National Jewish Post Correspondent

BOSTON, Mass.—(NJP)—Funeral directors who are encouraging mourners to break away from Jewish traditions received a scathing denunciation here from Rabbi Simon L. Eckstein, spiritual leader of the nearby Winthrop Jewish community and president of the Greater Boston branch, Rabbinical Council of America.

Rabbi Eckstein, writing in The Winthrop Hebrew Community Bulletin, noted with alarm and dismay how "more and more Christian forms of religious expression are penetrating into our so-called 'modern' secularized Jewish funeral." He pointed out

that "many persons who have lived truly pious lives of most exemplary undeviating loyalty to the traditions of Judaism, yet upon their death were given funerals which were more Christian than Jewish in character."

Rabbi Eckstein cited instances of "lack of the proper shroud garments, the 'custom' of opening the casket for view, the display of flowers at the chapel and cemetery, organ musical accompaniment in the chapel and other displays which are contrary to Jewish law."

Rabbi Eckstein warned that he "will not be a partner to the watering-down of the Jewish concept towards life and death and of the obliteration of tra-

ditional practice at funerals and interments."

"As a rabbi," he declared, he "will not officiate at any funeral where, after explaining the attitude of Judaism to the family, there is still the insistence that the funeral be in keeping with their whims and fancies rather than with the laws of Judaism."

More recently, Rabbi Eckstein pointed out a new "custom" has been introduced which can in essence be called a "wake."

The Winthrop rabbi took to task those who permit undertakers to open the casket so that mourners and friends may view the deceased garbed in tuxedo or dress and with painted face of rouge and powder.

U.S. Jewish Toy Manufacturers Unite To Make Israel Large Plastic Center

NEW YORK—(NJP)—A group of owners of large American toy manufacturing companies have joined forces to organize a corporation for the manufacture of plastic products in Israel.

It is hoped to make Israel a center for production of plastic wares of all kinds.

The newly organized U. S.-Israeli Toy and Plastic Corporation, recently chartered in this state, will establish a plant in Tel Aviv. It will have at its service the finest technical and merchandising minds in the industry in the U. S.

Initial production will be of building ma-

terials, household and industrial items for domestic use. Dolls and toys will be manufactured later, first for local consumption, then for foreign markets.

According to A. M. Katz, Long Island plastic manufacturer and president, the new company will be able to provide a wide variety of fabricated plastic building materials and houseware.

The company, organized with the help of the Jewish Agency, is to be financed through an issue of a million shares of common stock with a par value of one dollar per share.

RABBIS TELL BERNSTEIN TO ADD 'SOME' TO TITLE

By MORTON L. MARGOLIN

National Jewish Post Correspondent

DENVER—(NJP)—Rabbi C. E. H. Kauvar, a member of the Rabbinical Assembly of America (Conservative), last week told Rabbi Philip Bernstein bluntly that he should have entitled his Life Magazine article, "What Some Jews Believe."

Rabbi Kauvar spoke at a panel discussion on Rabbi Bernstein's lecture, "What Jews Believe," which opened the 1951-52 Jewish Community Center forum series here.

Rabbi Silver To Speak At U.J.A. Conference

NEW YORK—(NJP)—Dr. Abba Hillel Silver will make his first appearance at a United Jewish Appeal conference since 1949 when he resigned from the Jewish Agency Executive, when he addresses the annual national conference of the UJA in Atlantic City, Dec. 14-16.

Rabbi Silver resigned from the Jewish Agency, together with Dr. Emanuel Neumann, because of a sharp controversy with Morgenstau and Montor, then leaders of the UJA.

Specialist Sees Hope In Specialty Crops

JERUSALEM—One of the world's leading authorities on irrigation has told the Israel government that "Israel has wonderful possibilities for water development."

Prof. Frank Veihmeyer, technical officer of the U.N. Food and Agriculture Organization, said during his recent tour here he believes the country's climate and large area of good soil are conducive to the growth of "specialty crops."

The University of California professor suggested that Israel buy essential staples abroad, and concentrate locally on crops that could bring in more money through export.

charges of assault and battery preferred by Jacob Sicherman as the result of an argument over kosher dressing in the market when prosecution witnesses failed to appear.

Mrs. Cabnet denied striking Sicherman and said the latter had distributed spurious literature about the way her meat was dressed and used abusive language to her.

2 Rabbi, 8 Butchers Sued In Kashruth Tiff

ATLANTIC CITY—(NJP)—Two rabbis and eight butchers are being sued for \$600,000 by a poultry market.

Benjamin Cabnet and his wife, Anna, owners of the poultry market, charge the defendants with damaging their business and conspiring to create a monopoly.

The defendants include Rabbis Moshe Shapiro and Jacob Zuckerman and the local Vaad Hakashruth. Rabbi Shapiro was named in the complaint as the rabbinical authority for enforcement of kashruth laws in Atlantic City.

HANDBILLS PASSED OUT

The plaintiffs allege that last summer, the defendants caused to be distributed near the poultry market, handbills stating that "chickens sold at Ben's are 'treifa' and therefore inedible by persons of the Hebrew religion."

They also allege that the circulars stated that the poultry sold at the market was "nevelah," or unfit for human consumption.

The circulars, it is charged, were signed by Rabbi Shapiro and the Vaad Hakashruth.

WOULD CREATE MONOPOLY

The Cabnets also charge the defendants conspired to create a monopoly and to drive them out of business by forcing them to transport their poultry long distances to have it prepared according to kashruth requirements.

Mrs. Cabnet last week was acquitted in criminal court, of

DIFFERS ON JESUS

Rabbi Shlomo Twersky, representing the Orthodox view, backed Rabbi Kauvar, but went further, taking Rabbi Bernstein to task for interpreting Jesus as a Jew who allowed himself to be deified while comparing him to Moses as one who did not.

Rabbi Bernstein told the audience that Jews, living in a Christian world, cannot profitably continue the blind hatred of Christianity which characterized the ghetto type.

He said the basic concepts of democracy flow from the Torah, and that Jews feel there is room for all groups, but that all must have the Torah.

BRING GOD TO WORLD

It is the Jewish destiny to bring a knowledge of God to the world, Rabbi Bernstein declared.

Also appearing on the panel was Rabbi Herbert Friedman, Denver Reform rabbi.

Forum patrons who turned out for what they expect to be a heated debate on theology were disappointed, for the two Reform rabbis spent most of their speaking period urging support of Israel and the Bond drive.

Israel Chanuka Candles Will Be Sold In U. S.

NEW YORK—A drive to promote the sale of Israel-made Chanuka candles was opened this week.

Mrs. Katherine Sonneborn Falk of Pittsburgh, Pa. and New York, national chairman of the drive, said children working out of synagogues and Jewish centers throughout the country will conduct a house-to-house selling campaign. The children will take orders for the candles, Mrs. Falk said, and deliver them in time for Chanukah.

She added that the candles will also be on sale at local Jewish centers and sisterhoods throughout the country.

Mrs. Falk expressed the hope that the sale of these candles will help increase Israel's dollar supply.

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12 Orthodox Colonies

Reject Rabbinical Permission To Grow Crops This Year

TEL AVIV—Taking a stand that the rabbis are without authority in granting dispensations from the law of shemita, the 12 settlements of Poale Aguda Israel, Orthodox group, are refusing to sow their land during the sabbatical year.

Approached by a reporter for The Jewish Chronicle of London, Joseph Elgermann, a leading member of Chafetz Chaim settlements, asserted that his group "does not go to the rabbis to be told how to avoid observing the law; we go to ask how to observe it and follow the instructions given us."

Most of the other religious settlements in Israel are proceeding on the basis of the dispensation (heter) of Rabbi Isaac Elhanan Spector, handed down in 1888 which provided nominal sale of the land to a

non-Jew and employment of non-Jewish labor to till it during every seventh year.

The Agudists contend that this is no true heter and that the law is as binding today as it was in the past.

What this means to the food supply in Israel is important. Not only will the land not be tilled, but the colonists will have to be fed from stocks already in short supply, thus adding to the scarcity.

But the Ministry of Rations is taking into account the situation and providing for the colonists as well as for some 10,000 city-dwellers who will not eat Israeli-grown vegetables during this year. The Ministry has set up special shops where vegetables grown by Arabs may be purchased by the Orthodox.

Realizing their precarious position, the settlements have gone in for what is for them large-scale experiments in hydroponics, the science of growing food without soil.

The Chafetz Chaim settlements, according to The Chronicle, is the only one where the experiment is being carried out. Large oil drums split in half provide the tanks to hold the chemicals and the necessary porous materials. 800 have been "sown."

This will provide vegetables such as spinach, radishes, lettuce, tomatoes, potatoes and onions for the children of the colony, but not enough. It is estimated that with 2,000 such tanks, enough produce could be raised to supply all the members of the settlements of the Aguda.

License Not Liberty Weakness Of Reform Says Eisendrath

MIAMI BEACH—The present system of observance in Reform was termed "unrestrained license," by Rabbi Maurice Eisendrath, here.

Rabbi Eisendrath, who is president of the Union of American Hebrew Congregations, lay arm of the Reform Movement, said that "what we have now is nothing even resembling liberty. Rather it is unrestrained license."

Speaking to fourth biennial convention of the Southeast Council of the UAHC, the forthright Reform leader urged a return to abandoned ritual, according to The Jewish Floridian.

"Only those congregations that will throb with their enthusiasms can hope to cope with other ideologies which hold out some measures of hope and healing to restive multitudes," he asserted.

The paper quoted Rabbi Jay Kaufman, Rabbi Eisendrath's assistant, as telling the convention that while purposeless ritual ought to be rejected, Reform Jewry must not divest itself completely of the spirit of Judaism. He said the movement must adopt minimum requirements to insure the continuation of Jewish tradition.

Weizmann Sworn In; Can't Go To Jerusalem

TEL AVIV — (NJP) — Too weak to travel to Jerusalem, Dr. Chaim Weizmann was sworn in for his second term as President of Israel at his home near here.

The only other people present at the ceremony at the Weizmann residence in Rehovoth, were the President's wife; Yosef Sprinzak, speaker of the Knesset; Dr. Moshe Smeira, president of the Supreme Court; and Moshe Pearlman, director of the government's Press Division.

AGUDAH HITS MIZACHI ISRAEL UNIVERSITY PLAN

BELMAR, N. J.—(NJP)—Mizrachi's university project in Israel this week came under fire by the ultra-Orthodox Agudath Israel of America.

Agudah charged that the college would serve as a "research center for new patterns of Orthodox observances contrary to Jewish law."

Mizrachi is a major Orthodox-Zionist organization.

As a result of Mizrachi's funneling "sorely-needed" money into the Bar-Ilan University, Agudah leaders declared at their recent convention here, the educational facilities for the training of immigrant children will not expand to the degree that

they should, and thousands will be denied religious education opportunities.

The ultra-Orthodox group voted at the convention, to organize a Yeshiva Education Committee in New York to "counter balance" the non-partisan Jewish Education Committee, and to set up an education department which will concentrate on opening all-day schools and Orthodox kindergartens in major cities.

NO FIGHT AT NAC MEET; NEW PROJECTS ADOPTED

CHICAGO—(NJP)—The expected outbreak between two factions over the affiliation of the Zionist Organization of America with the General Zionist Party of Israel failed to materialize at the meeting here of the National Administrative Council.

None of the new group, led by Jacques Torczyner and Dr. Emanuel Neumann, put in their appearance here.

ZOA President Benjamin Brodsky termed the non-appearance of the faction as a "boy-cott" of the NAC. Jacob Alkow, of Los Angeles, leader of the group opposed to any tie with the General Zionist Party of Israel, was at a loss to explain the failure of the oppositionists to show up.

Israel Manufactures One-thousandth Auto

HAIFA—The Kaiser-Frazer assembly plant here turned out its 1,000th car last week it was announced by Ephraim Ilin, chairman of the board of the company.

The car was marked for export to Sweden.

According to Ilin, the Israel-made cars have had a successful sale in Europe, and the 1951 model won five first prizes in international exhibitions in France this year.

Another reason for their success, Ilin said, is that countries buying them have been able to pay in essential goods needed by Israel.

Export of the cars has also enhanced Israel's dollar supply, Ilin added, and this is expected to increase as manufacture of

Israel War II Vets Charge Neglect

TEL AVIV — Neglect of wounded Israeli veterans of World War II was charged here during a two-day session of the Association of the United Nations Wounded in World War II.

A resolution adopted by the group said that the government, the people of Israel, and the Association of Wounded Ex-soldiers of the War of Independence had failed to help the wounded veterans of World War II to resettle.

The group called upon the public to contribute towards its funds.

car accessories in Israel increases. Heretofore, most accessories have had to be imported.

Kaiser-Frazer has already approved local manufacture of a number of its accessories.

Ilin also announced that the company will start work next week on a half-million dollar garage, for the repair and servicing of its cars here.

'Airtight' Zoning Petition Rejected As Application For Temple Loses

INDIANAPOLIS—(NJP)—The board of the Indianapolis Hebrew Congregation (Reform) were studying whether to appeal a decision of the Meridian Hills Zoning Board denying a zoning application for the building of a new temple. The temple had planned to build on a 20-acre plot in a subdivision adjoining the city.

Jack B. Kammins, chairman of the Indianapolis Zoning Commission, who had prepared the application for the zoning permit, without mentioning anti-Semitism, told The Post that "it seems that Meridian Hills simply has a general policy against churches."

An application to build a Presbyterian Church in Meridian Hills was rejected recently.

The decision came as a shock to the Temple committee. Only one petition was presented against the application, that from the Meridian Hills country club.

Sam J. Mantel, a national B'nai B'rith figure, and IHC president, indicated that the large crowd which attended the hearing influenced the decision of the board.

Confronted with an application which answered every possible excuse against rejection, the Meridian Hills board turned down the application, but gave no reason.

"We checked and double-checked everything," Kammins insisted. "Statements made concerning traffic safety were completely refuted by the State Highway Commission, which approved the zoning plans," Kammins asserted.

"There simply was no legal grounds on which to turn us down," he said disconsolately.

CHANUKAH FESTIVAL

NEW YORK—The celebration of Chanukah here will be highlighted by a mammoth Children's Israel Bond Festival at Madison Square Garden.

Admission to this all-star show will be limited to purchasers of Israel Bonds.

Nursery Wants Proof GIs Attending Services

BILOXI, Miss.—(NJP)—You can leave your baby free at the Keesler Air Force Base Nursery on Friday nights, but the nursery wants to be sure that you really did attend services.

The nursery announced that army personnel may leave their children at the nursery free from 7:30 to 10 p.m., but required a slip from the chaplain to prove attendance at services.

Urges Euphrates Valley For Arab Refugees

WASHINGTON—(NJP)—Development of the Euphrates river valley of northern Syria as a haven for Arab refugees was urged here by Byron MacDonald.

The noted traveler and specialist on the Near East said the valley, long under-populated and unused, is still remarkably fertile wherever water is brought

ALKOW ASKS UNITY

As a result Alkow opened the meeting Thursday night, with an appeal for unity, and the subjects discussed for the next two days were projects for the ZOA in Israel and internal affairs.

The projects for Israel provided for establishing ten grade schools; establishment of a college of American business and industrial administration and methods; collection in bulk of food, clothing and materials for distribution in transit immigrant camps, and completion of the Z. O. A. House, the American Zionist information center in Israel.

Louis A. Falk, national chairman of the ZOA's Israel projects fund, told the final session that the projects in Israel would entail a budget of \$1,050,000.

MacDonald described the Euphrates river as a neglected water course waiting to turn the desert green.



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Jewish Families Larger, Omaha Survey Indicates

OMAHA, Neb.—(NJP)—U. S. Jewish families seem to be having more children, according to evidence offered here last week in a survey conducted by the Omaha Federation for Jewish Services. The survey, reported in The Jewish Press, said Omaha's Jewish population of grade school age had increased from 752 to 861 during the last decade, despite a general decline of the city's Jewish population during the same period.

These figures reflect the national trend for this age group, The Press reported.

The survey further indicated that 664, seventy-seven per cent of the 861 grade school children surveyed, attend a Jewish school. The ratio of boys receiving Jewish schooling exceeds that of girls by seventy-seven to sixty-three per cent.

Of 36 countries represented at Chemistry in New York last the Diamond Jubilee Conven- September, Israel ranked last in tion of the American Chemical size and population, but 14th in Society and World Congress of number of papers presented.



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Hollywood to Make 1st Feature Film In Israel

HOLLYWOOD—(NJP)—Forthcoming production of the first U.S. feature film to be made entirely in Israel has just been announced by the Stanley Kramer Company, with the purchase of "The Juggler," a novel by Michael Blankfort. The film is to be made for Columbia release.

The Kramer Company is now negotiating with the Israel government for cooperation on facilities, housing of Hollywood personnel, and locations. Technicians, and the majority of the cast will be brought from Hollywood, it was said.

Blankfort will leave for Israel next month. His principal task will be to find a girl to play his Israeli heroine.

According to the studio's announcement, the story deals with a former European vaudevillean who escapes from a displaced persons' camp and lands in Israel. His flight and wanderings from an imagined crime on his conscience form the theme of the plot with the newly created State as the background.

"The Juggler" is to be published in February by Little, Brown and Company.

Speech on Israel Trip Wins For High Senior

MEMPHIS, Tenn.—(NJP)—Inspired by his recent trip to Israel, a 17-year-old senior, Sidney Shankman, won the "Youth for Democracy" contest with a vivid description of life in the new democracy. He will represent Memphis in a state speech contest.

Sidney's version of "I speak for Democracy" won the unanimous vote of the judges over six other contestants in the contest, which was sponsored by the Junior Chamber of Commerce.

Sidney, son of Joe Shankman of this city, based his observations on first-hand observations of Israel. He toured Israel last summer as a Young Judea scholarship winner.

Lewisohn, Samuel Will Broadcast

NEW YORK—Two world-famous Jewish literary figures will be heard on CBS' "Invitation to Learning" program, 11:35 a.m. to 12 noon, EST., Sunday, Dec. 2.

Ludwig Lewisohn, noted author and professor of Jewish Literature at Brandeis University, and Maurice Samuel, author of "The World of Sholom Aleichem," will discuss Israel Zangwill's "Dreamers of the Ghetto."

This month, Jewish Book Month, also marks the 25th anniversary of Zangwill's death.

REPORT FROM HOLLYWOOD

THINKS TV SERIES ON ISRAEL ONE OF BEST IN FIELD

By SHIMON WINCELBERG

TELEVISION station KLAC-TV these nights is showing an extended series of on-the-spot films under the advertised general heading of "Story of Israel." These are part of the more or less nightly "World Report" program conducted by travelling newscaster Clete Roberts, a man whose local achievements have included winning the Radio News Club Award.

Sponsor of the series is the Barr Manufacturing Co. of L. A., from whom I once bought a thoroughly satisfactory sportsjacket the color of skim milk.

Mr. Roberts launched the series by discussing Israel's austerity, high level of idealism, peaceful intentions, industry, value to America, etc., more forcefully, simply and sincerely than any recent organizational film I can think of.

His second report, which is as far as he's gotten at this writing, covered Ramat Hadasah Szold, a camp which takes care of a good number of rather serious and nonchalant-looking kids, whose parents were still in temporary camps, and unable to take care of them adequately. Mr. Roberts offered the statistic that no less than 80,000 kids have been taken care of in this manner at Ramat Szold and similar camps.

The camera-work and narration of "World Report" have the nice, sincere, unforced quality of home movies, though a little more action, and a few less close-ups of the narrator would probably help.

Still and all, Clete Roberts' "World Report" is easily one of the better uses to which TV so far has been put around here.

WORD comes from Cincinnati of an all-male casting session the other Sunday at Rockdale Temple, "for the production, by adults, of a talking movie for use in Jewish schools, and for presentation before Christian and Jewish adult groups."

The resulting film is to initiate a "Stories of Judaism" series, to be distributed by a new agency, Torah Picture Associates. Aiding the project are specialists from Hebrew Union College, Rockdale Temple, and the Cincinnati TV industry, and Dr. Stanley R. Brav of Rockdale Temple has termed it "a pioneer adventure in Jewish education, produced on a professional level."

THAT Harper's Bazaar short story referred to in The Editor's Chair a little earlier, in case anyone is interested, is called "The Conqueror," and will probably appear some time early next year.

It covers the Japan of six years ago, at a time when I was assisting a Japanese publisher in the preparation of the first Japanese calendar ever to list all Jewish holidays, and (at the age of 21) officiating as Professor of English at the Medical College of Niigata, of which my pal Tetsuzo Kawamura of the Domei News Agency wrote in a lengthy caption for a picture which appeared in the Niigata Nippo of 28 Oct 45, among other things:

"... And when the lessons come about New York, Mr. Shimon, who did borne there, says 'Ah, I hope to be there; my heart it is torn,' innocently. And all, teacher and student, burst out laughing. Such scene can be said piece of picture which represents the relationship between America and Japan."

"(Picture above is now being sende a lecture by Mr. Shimon.)"

THE New York Times confirms this column's two-month-old item about a screen adaptation being prepared of Lawrence Resner's "Eternal Stranger." The section being adapted deals with "one of the crews of the American airlift which brought Jews from Arab countries into Israel." Scenarist Val Burton is the collaborator.

Blind Boy Will Conduct Bar Mitzvah Service

NEW YORK—Neil Freeland, a blind boy, will become bar mitzva this Saturday at the Beth Sholom People's Temple. Neil will read the usual bar mitzva service, from a Braille transcript.

Jr. Hadassah Reaffirms Support of Halutzit

BOSTON—A resolution reaffirming Junior Hadassah's support of halutzit was passed by the delegates attending the organization's 28th annual convention last week end.

The resolution called upon the group to "explore every means for expediting the immigration of those of our members who wish to go to Israel."

Miss Gloria Rubin, Brooklyn, N.Y., was re-elected national president.

El Al Freight Service Up 500 Per Cent In Year

TEL AVIV—El Al, the Israel airline, is now carrying five times as much air freight as it did last year.

The monthly tonnage now carried by the line to and from Israel totals that of all other major airlines combined.

The increased business has caused El Al to add regular freight flights to Europe.

The main export items carried by the line are textiles, nylon hose, newspapers and periodicals, chocolates and candies, while the main import items are food parcels, newspapers and periodicals and spare parts.

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WOMEN'S VIEWPOINT

COLUMNIST, ABOUT TO HAVE A BABY, IS ASKED HUSBAND'S OCCUPATION

By HELEN COHEN

JOTTINGS of our sixth trip to the maternity ward of the local institution of healing. We spent an unproductive night in the hospital's labor room—false alarm—and subsequently received a whopping bill for that sojourn.

Well, we were back again last Tuesday (in the wee hours of the morn) and, believe me, we'll be put out considerably if we don't at least receive a discount this time. All we had time for on this trip was to say "hello and goodbye" to the labor room.

Our daughter must have arrived about fifteen minutes after we pulled up in front of the hospital's front portal.

No, I don't recommend such speedy deliveries—nothing orderly about it—in fact, the nurses, seemingly forgetting how to behave in emergencies, were at first trying to act "as usual" and take down information, though one must surely have been flustered because I clearly recall her asking if I were married. Certainly never have been asked that question before in any previous confinement.

She asked also what my husband did for a living and if she had to repeat the question twice before I could get out the word "newspaperman" between clenched teeth, it wasn't because I couldn't honestly say he made a living from it.



OUR HOSPITAL just opened a new type of room—Recovery Room—pleasant, soft blue and peach decorated, 10 bed capacity, with two nurses in constant attendance, where mothers are brought directly from delivery for a period of four to eight hours. They can thus be watched closely as they come out of the anesthesia to see that all is progressing well, before being taken to their chosen room. Here in the Recovery Room they are given their first and last bath—from then on they are handed the wash basin, soap and towel each morning at seven and told to get busy. No pampering these days—sitting up on the side of the bed the second day, home the fourth.

Girls get special primping beginning early in life nowadays. Those with enough hair are brought to mama for her first inspection with hairbows perched among their locks. Ours had one of a peculiar orange tint which we were told came courtesy of merthiolate.

A GOWN made by my mother especially for this hospital stay fills the bill so nicely, that I want to describe it for you.

It is shorty (no excess material at the bottom to be wrinkled), is open part way down the front (for nursing), has demure sleeves and elbows (for comfort, making bed-jacket superfluous) in soft feminine dimity (to launder easily) with just a touch of insert lace across the front bodice, containing a pink ribbon to tie at the neck, simple to make, roomy, and pretty.

MY ROOMMATE'S non-Jewish doctor, on her request for a pediatrician, rattled off a list of names for her. Must have mentioned eight or nine before I caught the sound of the first Jewish pediatrician. Not that our co-religionists are better (which some may be) but they are surely as good. Though I guess we start out giving preference to Jewish doctors when it comes to making a choice.

The doctor also, while I admit it was he who brought up the subject, spoke of her having her son circumcized with the remark that it was up to her—didn't make any difference either way to him. Maybe to a layman, no, but surely a doctor knows definitely by now if it is healthier for a male to be circumcized and how soon.

In my roommate's pamphlet of instructions from her pediatrician was this sentence: "Remember, all babies sneeze, hiccup, cough, spit up and cry."

At the head of the patient's bed, in due course, little tags appear stuck with adhesive tape, announcing permission to sit on edge of bed, stand, or "up in chair" and so forth. One student nurse confided that sometimes they make off with a few cards to decorate their own head-boards. The student-nurse's favorite sign: "Complete Bed-rest."

I TOLD YOU the requirements were stiff when the person on the platform is a member of the female sex. Announced as guest speaker for the Denver Hadassah Donor Luncheon, in an ad in the Intermountain Jewish News, is Sylvia Shapiro, National Vice-President "a speaker who is dynamic, attractive, full of information, and fun to listen to."

That's fine, but can she cook?

Hebrew College Gives First Advance Degrees

BOSTON, Mass. (NJP)—Although the Hebrew Teachers College here will not occupy its new quarters, an impressive two story edifice, until after the first of the year, the new building was the scene on Tuesday evening of an academic convocation. Dr. Nissan Touroff, first dean of the H. T. C., was principal speaker.

The function marked the presentation of the first advanced degrees ever given by the institution. Dr. Elsig Silberschlag, dean of the Hebrew Teachers College, awarded the degrees-in-course of Master of Hebrew Lit-

erature to Arnold Band and Itzhak Twersky, both graduates of the Hebrew Teachers College and who had spent a year of study at the Hebrew University in Jerusalem.



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YOUR NAME

Conducted By
N. PEARLROTH

Want to know what your name means? Address your question to Mr. Pearlroth, National Jewish Post.

Appenfelder

Dear Mr. Pearlroth:

I would appreciate it very much if you would tell me the origin and meaning of my name, Appenfelder.

MRS. DELORIS APPENFELDER
Columbus, Ga.

APPENFELDER is a family name of geographical origin. It stems from the name of the community of Appenfeld, now divided into Nieder and Ober-Appenfeld, near Kassel, Germany, now in the American Zone. It does not mean that your ancestor who originally took this family name was an inhabitant of Appenfeld at the time. He or his father was probably born there, and recalled this fact when he chose a family name early in the 19th century.

Charnes

Dear Mr. Pearlroth:

For a long time we have been attempting to find the derivation of our family name. It is an unusual Jewish name. Over here we spell it CHARNES. Our relatives in South Africa spell it CHARNAS. My father came from Keidan, Lithuania, near Kovno. He says that the "CH" has the same enunciation as the "CH" in "chalah," probably making the name sound like "harness."

IRVING CHARNES
Bayonne, N.J.

CHARNES is a metronymic, a family name derived from the given name of a matriarch. The lady from whom your name stems bore the name of Czarna, or Czarna (in Yiddish). The name is Slavonic (Russian or Polish) and it means "Black" or "Brunette." The reason the name was used in the adoption of a family name is that she was probably the breadwinner of the family, or she may have been outstanding in some other manner. The "Ch" is pronounced like the English "ch" and is merely an English adaption of the original "Cz."

MINNESOTA HONORS JEW

MINNEAPOLIS — (NJP)—A plaque was presented by the State of Minnesota to Samuel Scheiner, former executive director of the Minnesota Jewish Council, in recognition of his efforts in the field of human relations.

The recognition of Scheiner by the state was termed by observers as "indicative of the progress which has been made in this area, a one-time stronghold of anti-Semitism."

The plaque, naming Scheiner "a most distinguished citizen of Minnesota," was presented by former governor Luther Youngdahl, in one of his last of-

What Foods These Morsels Be

Traditional Jewish Dishes Mother Used To Prepare

INCLUDED in Rokeach's new recipe booklet for winter weather are several dishes prepared by United Nations personnel. These were tested in the Rokeach model kitchen. Three such recipes are:

BIRYANI, Pakistan

1/2 cup Nyafat	2 pounds lamb shanks, cut into 1 1/2 inch cubes
2 medium-size onions, grated	1 1/2 cups water
2 teaspoons powdered ginger	1 teaspoon saffron
1 teaspoon salt	2 tablespoons water
10 cloves	3 cups cooked rice
10 peppercorns	

Melt Nyafat in heavy kettle or dutch oven. Combine grated onion and spices; stir into Nyafat. When mixture bubbles, add meat and water. Cover. Cook over moderate heat 1 to 1 1/2 hours or until meat is very tender. Meanwhile, dissolve saffron in water. Toss with rice. Spoon meat and gravy over rice. Serve hot. Serves 4.

FISKABUDDING (FISH PUDDING), Denmark

2 pounds salmon	2 tablespoons flour
1/2 cup shortening	1/2 cup milk
2 teaspoons salt	1/2 cup cream
1/2 teaspoon pepper	

Skin, bone and shred salmon. Cream shortening with spices and flour. Add salmon; beat until well blended. Stir in milk and cream. Rinse a 3 cup mold in cold water; drain well. Pack fish mixture into mold. Cover with waxed paper. Place mold in baking pan. Fill pan with enough water to cover bottom and 1 inch of sides of mold. Bake in a moderate oven (375°F) 45 minutes. Let stand in mold 5 minutes. Unmold. Serve hot with Cream Tomato Sauce. Serves 4 to 6.

Cream Tomato Sauce: Stir 1/2 cup milk into 1 can tomato soup, in saucepan. Bring to a boil, stirring constantly. Serve hot.

RAISIN CAKE, Australia

1/2 cup shortening	3/4 teaspoon baking powder
1 cup water	1/2 teaspoon salt
1 cup sugar	1 teaspoon allspice
1/2 cup seedless raisins	1 egg, slightly beaten
1/2 cup dried currants	1 teaspoon vanilla extract
2 cups sifted, enriched flour	1/4 teaspoon lemon extract
2 teaspoons baking powder	

Place first 5 ingredients in large-size saucepan. Bring to a boil, stirring until sugar is dissolved. Boil gently 3 minutes. Remove from heat, cool. Mix and sift dry ingredients. Beat into fruit mixture. Beat in remaining ingredients. Turn into a greased and waxed paper lined 8-inch square pan. Bake in a moderate oven (350°F) 1 hour or until cake springs back when touched lightly with finger. If desired, frost with Lemon Frosting.

Lemon Frosting: Cream 1/4 cup shortening. Gradually add 2 cups sifted confectioners' sugar. Stir in 1 tablespoon lemon juice a little at a time; adding enough water to give a good spreading consistency. Add 1 teaspoon grated lemon rind. Beat until fluffy.

ficial acts as chief executive.

Scheiner has been a member of Minnesota's commission on inter-race relations for twelve years.

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Defeat of National Agencies Inevitable

THE DEFEAT that the national agencies will suffer in Chicago is inevitable.

Even if the national agencies were to win a temporary delay in implementing the MacIver Report, or if the MacIver Report were to be tabled or repudiated, in the long run it would still mean a defeat for the national agencies.

The controversy over the MacIver report has served to direct attention on the national agencies and the question of their relationship to the American Jewish community.

The national agencies have realized that they long passed their peak of influence in the American Jewish community. They recognize that they are on the decline.

And that is exactly why they are putting up such a tremendous fight.

This realization of the change in their position over the past ten years, has impelled the national agencies to direct their attention to new fields, to add new areas of work. One of these has been Jewish education.

This was logical and laudable. As the needs of the community changed, the agencies sought to change to fill these new needs.

But unfortunately although Jewish education is a much more valuable phase of work for

the Jewish community than fighting the anti-Semites, it was almost negligible as a factor in inducing the wealthy to part with thousands of dollars. Compared to the loosening of purse strings when anti-Semitism is brought up, Jewish education has no sex appeal whatsoever.

This then is the dilemma of the national agencies.

There is still a place of importance for our national agencies in the American Jewish community. Even if all civic defense work were to become unnecessary tomorrow, our national agencies would still have enough tasks to keep them occupied effectively for years.

But the national agencies will have to realize this.

They will have to concede that they are servants of the American Jewish community, and neither the community itself as they often make out to be nor the controllers of that community.

The real decision as has been pointed out here before is not solely on the MacIver Report but on the bigger question of an American Jewish community and its component parts and their rights and privileges and obligations.

American Jewish Committee Explanation Inadequate

THE NEW statement by the American Jewish Committee seeking to retrieve the mistakes of its Chicago resolution, which has so aroused the Zionist part of the U. S. Jewish community, clarifies the position of the Committee, but is no more statesmanlike a document than was the first.

For one thing, it becomes obvious that this is no clarification of the resolution, which we feel was adopted in haste, but a new document, which although using the framework of the Chicago resolution, attempts to reconcile many of that resolution's inconsistencies, and to do away with its vagueness.

Once again the Committee allows itself to be deceived by appearances, and also to be impressed by words of some Zionists rather than the actualities of the situation.

The Committee uses the decision of the last convention of the Zionist Organization of America officially affiliating itself with the General Zionist Party of Israel as proof of interference by U. S. Zionists in the internal affairs of Israel. But it fails to mention that this action has been superseded by a later move nullifying the decision of the ZOA convention.

But even if the ZOA convention decision had been allowed to stand, such affiliation would have been hardly worth the notice of the American Jewish Committee. For the Labor Zionist Organization of America and the Mizrahi Organization of America have for these many years openly practiced this so-called interference by what seems to us to be inevitable and legitimate support to their counterparts in Israel.

What the Committee seeks to nail down as a deep crime is nothing more than common practice in inter-group life, a practice of which the

Committee itself is not at all innocent in its many affiliations with Jewish groups in foreign lands.

But the whole basis of the Committee's new statement is not rational. What has happened is that the Committee has become a Zionist Organization of a sort, since non-Zionism is today a meaningless term.

This constructive position as a Zionist organization frightened some of the Committee's adherents, leading to the listing of a series of grievances against the Zionists, which even the past few weeks have already shown to have been invalid. Had the Committee delayed for another few months its Chicago meeting, it would no more have thought of adopting this resolution than it would have of lauding the Nazis.

The Chicago resolution undid all the excellent public relations the Committee had achieved in the past five years by its valuable help to the emerging and new state.

In fact so adroit and successful had these moves to aid Israel been, that the Committee had already undermined the position of the Jewish Agency in the United States and had dumped the Zionist Organization of America into its worst position in the U. S. Jewish community in years.

All this the Committee undid with one grievous blunder.

Today the Jewish Agency's position has been retrieved never to be successfully challenged by the Committee in the present generation, and the ZOA has weathered the crisis to start anew on a path of service to the U. S. and Israel Jewish communities.

The Committee has committed errors before. It would do well now to permit the Chicago resolution to gather dust in its minute books.

Rarest of All Jewish Organizations

THE RAREST of all Jewish organizations was organized last week.

It is the World Federation of Sefardi Communities.

Of its five-point platform, plank five is the shortest and the strangest. It reads: "Absolutely no politics."

The World Sefardi Congress met in Paris and named Chief Rabbi Ben-Zion Uziel of Israel as spiritual chief of all Sefardi Jews and Professor Rene Cassin, supreme secular leader, positions which gave them the titles of co-presidents of the new organization.

Its five point platform will meet with universal approval. We hope we won't be called pessimists, if we express the view that with the Jewish world criss-crossed as it is by Jewish organizations, most of whom are maneuvering for power and control within the Jewish group, the Sefardi are placing too much faith in human nature, to expect to achieve any of their aims by abstaining from politics whatsoever.

Even Hadassah, which indeed has attempted to be non-political, finds that by abstaining from political action, she not only creates a power vacuum, but is made the pawn of other more political-minded groups and thus becomes a political entity willy nilly.

Hadassah's position at the Jerusalem World Zionist Congress emphasized this. If Hadassah were to have abstained from voting, then she shifted the balance of power; if Hadassah did vote, even though her votes sought only to advance the cause of what she felt was right and

best for Israel, her votes counted for just as much as those of the most-politically-minded groups whose motivations might have been less altruistic and more selfish.

But The Post hails the new organization.

Throughout the U. S. the Sefardi Jews have in the past two decades risen to position of leadership. Wherever there have been Sefardi communities with several exceptions, these groups have contributed their share and more to the general welfare of the Jewish group as a whole.

The barrier between these Turkish, Greek and Macedonian Jews, which was most pronounced in intermarriage with other Jews in the communities, has by now been so successfully breached as almost to be non-existent.

The new world organization seeks to marshal the strength of these Jews throughout the world for the preservation and propagation of their unique Spanish-born Jewish heritage. This is most laudable and it would seem that playing politics would not be necessary to attain this objective. But we shall see.

(The five basic principles of the new organization according to The Jewish Chronicle of London, are: indivisible unity of the Jewish people; aid to the State of Israel for the achievement of its objectives; maintenance and strengthening of the spiritual and cultural heritage of Judaism; collaboration with the great Jewish organizations; and absolutely no politics.)

THE EDITOR'S CHAIR

OVER a period of years we have become adept at taking the written or spoken word of a speaker or writer and condensing it into a few paragraphs without losing the essential meaning, and often presenting even the fine nuances. That requires some skill and great care.

Therefore, in reporting on the views of Arnold Ginsburg on Brandeis University's practice of playing their football games on the Sabbath, we used extreme caution. The subject itself is easily open to misinterpretation.

Our news story said that Arnold wrote as follows:

Ginsburg suggested that his approach seemed wholly consistent with the spirit of the Sabbath . . .

Note that we qualified the statement with the word "seemed" and we did not quote Arnold here directly at all.

The following week, Nathan Ziprin, editor of the World Wide News Service, picked up our story, as usual not giving The Post credit, and misquoted The Post. Ziprin excerpted only the phrase "wholly consistent with the spirit of the Sabbath" and put the words in quotation, attributing them to Arnold.

He then proceeded to lash out at Arnold on the basis of his own faulty reading of The Post. He still did not mention The Post.

When Arnold protested to Ziprin, Ziprin then turned his attack on The Post. This time referring to the paper as "a national Anglo-Jewish weekly," asserting that "it now appears that the phrase to which I most vehemently objected was nowhere in the original text."

So Ziprin will have to apologize now to The Post and admit that he not only erred again, but also lifted an item from The Post.

But he owes us a double apology. Why in reporting the item in the first place did he not mention the source. Just a matter of simple courtesy would have led him to do that. Yet we did not protest and would not have, were it not that when he thought The Post had made the mistake, he then designated us.

Now, Zippy, you know better than that.

IN THIS same connection we have a letter from Rabbi Israel Goldstein, which I am reprinting.

Rabbi Goldstein refers to our article reporting the views of Ed Norman on the future of Jews outside of Israel. These views appeared in a symposium in the first issue of American Judaism, the publication of the Reform Movement.

Rabbi Goldstein was one of the participants in the symposium, and since his views have been printed many times before in The Post, and were in no way startling as were those of Mr. Norman, we lumped his with those of the other writer, using the word "and."

"Joseph Blaustein, Rabbi Israel Goldstein, and Judge Proskauer, all affirmed their belief that a full Jewish life, with various graduations, can be lived out side Israel."

We still feel that our blanket characterizations, with its qualifying phrase, would include the position Rabbi Goldstein takes, but we are willing to give him the space he requests to print them in full.

"There are varying degrees of fulfillment in the living of a Jewish life. The generations who lived in the yesteryears amidst Jewish communities which were islands of Jewishness surrounded by oceans of gentile civilization, lived a more

intensively Jewish existence day mingle freely with their culture and civilization around them.

"Here in the United States, fortunately, there is a congenial climate in which diverse religious and cultural groups can flourish. This climate is part of the American tradition. It has both legal and moral validity. Nevertheless, even at best, there are social influences which generate psychological restraints for members of minority groups. It requires more than an ordinary caliber of inner resistance for a member of a minority group to cultivate, espouse and transmit his special group culture and mores. It can be done. It should be done as an enriching contribution to American civilization as a whole. But it is a challenge, which some accept and many evade. The desire to conform to the majority, so basic to human nature, operates as a counterforce.

"When one understands the sociological and psychological factors in the life of society, one must be led to the conclusion that the more predominant the Jewish environment, the more fully can Jewish life be lived. Who would deny that in the Old Testament land the Old Testament people lived more fully as Jews than they live today, even in the freest of democracies? By the same token there is a difference between Jewish life in present-day Israel and Jewish life in America. The difference is made by the fact that in Israel Jews themselves mold the pattern of the society in which they live and derive additional inspiration from the historic character of the very soil under their feet."

New Balcony Collapses, Killing 8-year-old Boy

JERUSALEM — While his mother was in a hospital awaiting the birth of a child, an eight-year-old boy was killed, and his brother and a playmate seriously injured, when a balcony on which they were playing collapsed.

The owner of the house which is a newly-erected apartment building, the contractor who drew up the plans for the house and two laborers who allegedly built the collapsing balcony, were all charged in Jerusalem Magistrate's Court with manslaughter.

Grandson Born to Ben Gurion

TEL AVIV—Prime Minister and Mrs. Ben Gurion last week became grandparents for the fifth time with the birth of their grandson, Alon.

The child, the Ben Gurion's first grandson to bear the family name, is the son of Amos and Mary Ben Gurion.

The National Jewish Post

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Friday, November 30, 1951

Calendar

Chanukah, first day, Dec. 24
Chanukah, last day, Dec. 31
Purim, March 11
Passover, first day, April 10
Passover, eighth day, April 17
Shavuoth, May 20

FREEDOM OF THE PRESS

RABBI SAYS JEWS SHOULD BE FREE TO CHOOSE OWN OBJECTIVES

Editor, National Jewish Post:

Your editorial on "Adding to the Confusion" was prompted by an announcement from a congregation that calls itself "Liberal-Conservative." In political circles that would be comparable to "Republican-Democrat." If there were such a group, it would refer to a coalition. Perhaps that is the implication in the case of the congregation that combine both designations: a combination or union of Jewish religious elements that cannot decide just how much Orthodox ritual and customs they want to discard.

By calling attention to this religious situation among our people, you suggest the answer to the criticism recently expressed in your columns by a Conservative rabbi. It was directed against the European rabbis who are identified with the World Union for Progressive Judaism but are personally observers of the Jewish tradition in its Orthodox form. An example was cited from the case of a rabbi in Frankfurt, Germany, who would like an American Reform congregation but is himself a strict traditionalist.

We met this confusion in Israel where the liberal rabbis are strictly traditionalist in their observances and whose difficulties did not seem as serious as generally reported. Their congregations use the same ritual as those under the direct supervision of the Chief Rabbi. But they are the only rabbis in Israel known to have modernist or liberal ideas about the bible, comparative religion, and the relationship between God and man.

It is quite conceivable for a Jew to observe all the prescriptions for Jewish living laid down in the Shulchan Aruch and yet also accept all the conclusions of the most recent scientists. Would that make him genuinely Orthodox from the standpoint of the traditional authorities?

Young people in Jewish camps

may get together and get some fun out of singing Israeli songs and dancing the "hora." Would that make them Israeli patriots in danger of subversive activity against sincere Americanism?

In a time when prophets of doom arise about American Jewish survival (witness Edward A. Norman's recently expressed opinion in the current issue of "American Judaism," (NJP, Nov. 16, '51), the cause of religious survival is best served by the influences that make for religious unity among Jews rather than by insistence on hard and fast definitions and denominational designations.

In a letter recently received from a fellow-alumnus of the Hebrew Union College, the spiritual leader of one of the largest and most important Reform Jewish congregations in England, the following sentiment was expressed which is relevant to this problem of American Jewish religious confusion. "It is not the precise amount of ceremonial performed which makes a man 'Orthodox' or 'Reform.' It is the spirit. All but a very few of the Orthodox Jews I know ride or drive on the Sabbath, and violate at least some of the laws of kashruth. The difference is one of theory."

Coming from a rabbi who is himself from Reform Jewish extraction for several generations, and was prepared for the rabbinate from childhood under the most Reform Jewish auspices, it is a sentiment that should calm prevalent anxiety about the accuracy of the label Jewish people use in describing their congregational affiliation. A modicum of uniformity may be established in the house of worship itself by the use of a certain prayer-book to the exclusion of another. But the fact remains that a Jew in our days is that because he himself says he is. Let him be free to select his own objective.

RABBI I. J. SARASOHN
Marshall, Tex.

L. A. EDUCATION LEADER SAYS, 'NOT MUCH COMFORT IN SURVEY FIGURES'

Editor, National Jewish Post:

In a recent column of yours, you carried a report of the survey of Jewish population made in Los Angeles. As baldly reported, misleading implications might be made from the statements in the report.

First of all, attention should be called to the fact that the survey was made on the basis of a sample study and is subject to errors, the margin of which it is difficult to determine. The statement that less than one out of three Jewish children between the ages of five to fourteen receive Jewish education of any sort, may be correct on the face of it, but incorrect in the implication that might be drawn from it. It may be true that one out of three children between the ages of five and fourteen is to be found in a Jewish school at any one time. This does not mean, however, that only one-third of the children between the ages of five and fourteen get some Jewish education of any sort.

Since most of the children in the five to fourteen age range have not reached the age of fourteen, it is probable that many of them will be in a Jewish school by the time they get to be fourteen, so that it is safe to say that 80 per cent or more of Jewish children of school age

are getting or will be getting some kind of Jewish education in their lifetime.

I am making these observations in the interest of accuracy. However, one cannot draw too much comfort from the increases recorded during the past generation because, although four-fifths or more of our children may get a Jewish education some time in their lives; the length of stay is so brief as to make us question the effectiveness of the Jewish education being received by most of our children. Our problem in Jewish education is to get children to start their education at an early age, to have them continue it long enough for it to be effective and to make it intensive enough to enable them to master even a portion of our great heritage.

SAMUEL DININ
Los Angeles, Calif.

(Ed. Note: Dr. Dinin is executive director of the Bureau of Jewish Education in Los Angeles).

Barnett Janner, president of the British Zionist Federation, and S. S. Silverman, member of the World Jewish Congress executive, were among 18 Jews, all running on the Labor ticket, elected to the House of Commons in the recent British elections.

Column on Madison By Alpert Criticized

Editor, National Jewish Post:

Referring to Carl Alpert's article of Friday, Oct. 5, concerning the Madison community, it was replete with erroneous facts, probably due to the Madison informer, rather than his own misinterpretation and pointed remarks.

1. Intermarriage is not prevalent in Madison, and certainly not drawn from traditional homes.

2. The "Mikvah" ritualarium is not a fixture, as Mr. Alpert so pointedly stated. It has been used both for the fulfillment of the laws of purity, giving the more traditional families an opportunity to practice their beliefs, and the immersion of converts embracing traditional Judaism.

3. Madison does not have several Orthodox congregations, none claim the traditional "mechitza" (separation of sexes by a partition or curtain) according to Orthodox law.

Among other unimportant fallacies, the "Mogen David" from our old congregation was removed one week after the K. P. occupied the building, long before Mr. Alpert's visit to Madison.

Mr. Alpert's survey did not do justice to the Madison Jewish community.

There was no mention of the following: Nursery school, progressive Talmud Torah, diverse activities offered at both synagogues, the active communal organizations — Hadassah, Z. O. A., B'nai B'rith, Council of Jewish Women.

Forgive the criticism. It was given with due sincerity and an obligatory feeling towards our community, which I am proud to lead.

RABBI MAX A. LIPSHITZ
Madison, Wisc.

OBJECTS TO BLAST; THE CRITICISM SHOULD BE DIRECTED AT SOURCE

Editor, National Jewish Post:

I read with interest, but with a measure of disapproval, the article entitled "Reform Blasts Council," in the Nov. 16 issue of The Post.

Speaking as one who represents the general interests and opinion of the National Federation of Temple Youth, and as vice-chairman of the Institute referred to, may I say that we do not relish the publicity we have received in this connection, favorable or unfavorable. In short, we object to being stigmatized or being made a political football.

During the past thirteen years (this is our Bar Mitzvah year), through the medium of Camp Conclaves and Leadership Institutes, NFTY has shown over 5,000 young people the joy that one can have from living an intensely Jewish life during each of the 24 hours of the day. Under the able leadership of our beloved director, Rabbi Samuel Cook, this year we reached an all time high, when 162 young people from over 100 cities met with over 40 Jewish leaders at Haverford college, Haverford, Pa. Every one of these young people took home a measure of pure inspiration, if nothing else.

But they did take home other things, among them a strong pride in the Jewish Heritage of which they now felt themselves a part. Ask their rabbis, who are preparing some for entry into the rabbinate, or their teachers of Jewish Studies, in which they had little or no interest before, or their parents who, for the most part, are mystified at their sudden upsurge of Jewish interest.

If you wish to render a real service to your readers, you

DR. LOUIS FINKELSTEIN EXPLAINS HE DIDN'T WRITE TIME ARTICLE

Editor, National Jewish Post:

In the light of an article which has appeared in your paper I think you may be interested in the enclosed copy of a letter I have written to the editor of Time . . .

LOUIS FINKELSTEIN
New York City

"To the Editor of Time:

Dear Sir:

The correspondence resulting from your article in the October sixteenth issue of Time has been heavy and enthusiastic.

However, a number of readers have mistakenly and, it seems to me, astonishingly assumed that the article is either an interview

with me or my own composition. Of course, the fact is that the article is based on interviews with a number of persons in New York, Chicago, Philadelphia, and elsewhere and was written solely by the editors of Time.

Further—like all others described in your magazine—I did not see the copy or illustrations until the issue came from the press. Indeed, only those sentences in quotation marks, quoted in my name, were checked with me.

With all good wishes, I am
Faithfully, as ever,
Louis Finkelstein"

CHARGES COLUMNIST FRANK WRITES ACCORDING TO MAPAI PARTY LINE

Editor, National Jewish Post:

In your issue of November 9, M. Z. Frank closes his column with the unqualified statement: "And their leaders, Rockach and Saphir, are died-in-the wool reactionaries." It is not the first time Mr. Frank voiced his disdain for Mr. Rockach and others of his kind, who do not happen to be on the same side of the fence with the radical Mapai. I believe, out of fairness to the readers, those who provide the information on subjects vital to us, should not just make general statements.

Just why is Rokach, the great mayor of the greatest city in Israel, such a terrible reactionary? By what act of his did he, or for that matter Saphir of Petach Tikvah, justify that name calling by Mr. Frank? Those men are doing a big job in their respective places without the benefit of Marxism. Dizengoff was not a chasid of Karl Marx

either, but will be remembered as long as Tel Aviv will be, for his untiring activity in behalf of the city in his care.

Let us call a spade a spade, dear sir, if you want to give us a Mapai column, fine, it is your privilege and prerogative, being the owner and publisher. However, when you publish a column by a man who keeps on asserting that he is not a Mapai, you ought to see that his writings be scrupulously neutral and fair.

Mr. Frank may enjoy a facile pen, but his style of late leaves a lot to be desired. The tone of his columns has become that of a "Posek Achron," final authority, who has the last word on matters. Besides, careful reading will disclose quite some propaganda that is being permitted to seep in through the lines and sometimes even between the words.

Yes, dear editor, columnists bear watching, too.

SIMON MILLER
Yonkers, N. Y.

Repayment by Germans Must Be in Repentance

Editor, National Jewish Post:

The Nazis killed 30 million people including 6 million Jews. How can any amount of money pay for the destruction of life—one life, let alone millions? Their crime was against humanity . . . against you, me and everyone. If the Jewish community of the world accepts monetary payment then, I say, the 6 million have been sacrificed to a false god.

Thus, the answer to the German proposal: We of the House of Israel accept your offer to atone. Our price—as the People of the Torah, as the People of the Covenant between man and his Maker—is this: Return to the Law. Ask the world and the Eternal for forgiveness . . . Live as men, give charity, study and live the Law.

If any faction of the Jewish community accepts material reparations, I feel we as Jews will
(Continued on next page)

Positions

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RABBI

in Midwestern town plans tour of West Coast. Interested in contacting congregation seeking Modern Orthodox rabbi. Reply before December 17 listing population, membership, affiliation. Dept. NMM, Box 1633, Indianapolis 6, Ind.

DIGEST OF YIDDISH PRESS NEW 'SHOLOM ALEICHEM' WRITING IN YIDDISH PRESS, SAYS COLUMNIST

By RABBI SAMUEL SILVER
THERE is an American Sholom Aleichem abroad in the Yiddish press. He is Rabbi Abraham Hefterman, whose weekly vignettes in The Forward depict American Jewish life in America as it has never been done before. Each one of Rabbi Hefterman's stories is a gem. Even if they are true, they are delightful, and his style is warm and as playful as Sholom Aleichem's. Hefterman has written about the vicissitudes in the life of a small-town American rabbi like one who knows it intimately.



SILVER

One of his pieces was about the Christian clergyman who addresses a Chevra Kadisha meeting and wishes them "a lot of work during the coming year." Another dealt with the exasperated rabbi's wife who substituted for her husband in the pulpit and scolded the daylights out of the congregation for its pettiness. Another described the Irish undertaker in a small town who knew more about Jewish funeral customs than Jews did and who was de-

lighted when his daughter fell in love with a Jewish boy whom he wanted to teach the business, only to discover that the lad was a Kohen. Hefterman's most recent entry was an account of a mohel who had to perform a circumcision in a Catholic church. Like all the others, the article is studded with references to Jewish-American types, accurately and penetratingly capturing the atmosphere of our era, and it is chock-full of humor and whimsy. It would be a great pity if the Hefterman articles are lost; they should be collected and translated into English. Publishers, please note.

And Who Will Be The Audience?

L. S. BIELEY claims (in The American) that not one of the 16 chorus girls who dance and sing Yiddish in the Second Avenue musical, "Magic Melody" is Jewish.

Elegy on The Closing of Second Avenue's Cafe Royal

ANOTHER sign of the drums in which the Yiddish theater finds itself is the demise of the Cafe Royal, the Lindy's of Second Avenue, which for 40 years was the favorite hangout of actors, writers, artists, theatergoers, and celebrities from David Sarnoff to David Dubinsky. The "Royal," with its famous clientele, its Hungarian menu, and its collection of eccentrics, was the subject of a Broadway play called "Cafe Crown." Its history is tinged with legends like the one about the time when the owner and the chef sat down one night to play cards and arose the next morning with their roles reversed. N. B. Linder, of The Day, himself an ex-"Royalist," sees the death of the Royal as a sign of the pall which has come over the Yiddish theater (which received a stunning blow last month with the passing away of Reuben Guskin, president of the Yiddish Actors' Union, who for two decades had been the Ajax of the Jewish theatrical world). Writing in melancholy vein, Linder writes: "Let these lines serve as the Kaddish for a glorious institution, but let us still hope that someone will be found who will reopen the Royal, or perhaps found a new one."

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BOOKS

Graham Greene Arrives Anti-Semitism Showing

Reviewed By SAUL E. WHITE

GRAHAM GREENE has arrived. Time Magazine for October 31 devoted its cover page and its leading article to a portrait and study of his life and works. The highly respected Catholic journal The Month, carried two articles about him—one by Evelyn Waugh, the other by Sitwell—formidable names in English letters.

Writing for Fortnightly, Luke Parsons comments, "Mr. Greene is the contemporary idol of critic and general reader alike. His virtues are cried from the roof tops."

When in recent years Jews have shown a growing sensitivity and an increasing irritation with the anti-semitic stereotype being entrenched in much of modern English literature, the champions of Eliot, Pound, Waugh and Greene contended that the artist reflect his sensibilities, his environment, the tradition that sustains him, and that these were tainted with anti-Jewish prejudice.

The votaries of art above all—did not retreat when it was pointed out that the intellectual game of Jew-baiting led to the concentration camp and the gas chambers.

"THE END of the Affair,"

Just published in an American edition, may serve as a clue to the deliberate and passionate hatred for the Jew which seethes in the heart of Mr. Greene. In many of his early works, which he called entertainments—Greene created Jews: sinister, ugly, vulgar, avaricious, cunning, gluttonous sensuous and despicable, characters without grace, mercy or repentance. His friends argued that it was common to the craft of mystery writers to fashion Jews in such a dim light, since it was immediately communicable and understood. Sufficient the evil thereof.

But what shall we say of his recent work—a tale of adultery and sainthood, not one character is Jewish, yet the attack continues. Out of nowhere and a propos of nothing—the shadowy and minor character, the mother of Sarah Miles, speaks "and then I married a Jew, and he was difficult too. They tell you Jews are awfully generous, don't you believe it." The hero, author and frustrated lover, had come almost to the end of his tale—when he reflects on the book that he was assigned to write, on the pious General Gordon: "The publisher was Jewish and perhaps half hoped that my critical treatment of Gordon's Christianity would cause a success of scandals. I had no intention of pleasing him."

THERE YOU have it—battered and toasted. The Jew as the irritant—the one who undermines faith and orthodoxy, the enemy of Christianity. Note a

I THINK AS I PLEASE

REJECTS MEZUZAH SUPERSTITIONS; IT SHOULD BE POSTED WITHIN REACH

By CARL ALPERT

THE NEW YORK World-Telegram thoughtfully conducts a daily column for home owners, providing them with such useful information as how to plug up a leak in a cellar wall, or what to do about squirrels who nest in the roof. One day last week, wedged in between readers' questions on crumbling foundation and tight windows, I found this one:

"Emblem on Door Frame. I live in an apartment in one of the large housing projects where the walls and doors are all of metal. I need to put a mezuzah on the door post outside my door, but for some reason, every one I paste on is stolen. These are quite expensive. Because of my religion it is important that I have one on the outside door of my apartment. What can I use to adhere the mezuzah, which is very light in weight, to the door post so that it cannot be removed easily? Miss B. S., New York."

The expert's answer was brief. Assuming that the management would not permit the drilling of holes in the door frames and fastening the mezuzah with theft-proof screws, he suggested the use of a strong adhesive. As simple as that! He added one other bit of advice: "The only other procedure I could suggest would be to paste this on as high above the door as possible, out of reach of the average individual."

I can sympathize with Miss B. S. in her dilemma, for I had the same problem when last I lived in an apartment house. I found that the so-called cement glue, or iron cement, sold in tubes for household use, filled the bill perfectly. After proper application the mezuzah couldn't be pried loose at all.

The suggestion that the emblem be placed as high as possible, so no one could reach it, reminds me of a famous Chelm story. You remember the tale of the charity collection box in the Chelm synagogue which was always being raided by thieves. To put it out of reach of the pilferers, the Chelmites decided to fasten the box to the wall of the synagogue, high up near the roof. But in order that would-be contributors should be enabled to deposit their coins, a ladder was thoughtfully placed alongside!

MISS B. S. is disturbed because her mezuzahs have been stolen, and she can't fathom the reason. Obviously she is a simple girl who looks upon the item as a religious symbol, of interest only to her. She does not realize that the mezuzah has come to take on magical powers. It is a charm of unusual effectiveness, guaranteed to ward off danger, disease, disturbance, destruction and damnation. Oblivious of the significance of the Biblical verses contained in the mezuzah, people have transformed it into a superstitious token.

The National Jewish Welfare Board supplies them in quantities to Jewish chaplains who make them available to Jewish servicemen. They are worn on a string or chain around the neck, for all the world like Catholic medals which they imitate. One chaplain in Korea recently found that all the non-Jews in his outfit were walking off with the mezuzahs. The men thought that the Jewish medal would bring them good luck.

In his book, "Cairo to Damascus," John Roy Carlson records that throughout his hair-raising adventures in the Middle East, as always, he wore, intertwined, a medallion with the madonna and child, a St. Christopher's medal, and a mezuzah. The latter he mistakenly thought, contained an inscription of the Ten Commandments. He felt triply safe when in danger.

The records show that eight hundred years ago Maimonides bitterly complained at the superstitions which were being attached to mezuzahs, as to amulets and other charms.

AT LEAST Miss B. S. is permitted to put up her mezuzah. I know an authentic instance of a Jewish landlord in Cincinnati who does not permit his tenants to post mezuzahs. It's not that he is afraid they will do damage to the doorposts. Rather, he believes that this flaunting of religious differences will give offense to those of other faiths. The great majority of his tenants are Jews, and they can't understand his logic, for every Christmas he has the building superintendent erect a tall, gaily decorated Christmas tree in the lobby of the apartment house.

My five year old son, Joel, posed another problem for us. "Every mezuzah in the house is so high that I can't reach it," he complained. He was right. We adults frequently forget that the little folks can't reach and see and touch everything we can.

Joel's complaint will bring about a correction. First thing tomorrow I'm going to tack a mezuzah on the doorway of his bedroom, three feet up from the floor.

flicker of guilt in this libel "perhaps he half hoped." But the damage is done, and is real, and continues to fasten upon the mind of the reader the stereotype of the Jew as the destructive element.

Much is being written about a religious revival among the intellectuals—a return to orthodoxy and Catholicism. But if in learning their catechism and theology they imbibe the medieval hatred of the Jew, the Lord preserve us and save the Church from such men of piety.

Freedom of the Press

(Continued from preceding page) have missed the boat . . . nor will I feel compensated until the people of Germany atone—by living a "human" way.

BERNARD WEISBERGER
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Dr. Bunche Recommended

NEW YORK — Dr. Ralph Bunche, who three years ago arranged the armistice between Israel and the Arab lands, has again been proposed to take over the peace-making job. Dr. James McDonald, former American ambassador to Israel, this week suggested the Nobel Peace Prize winner to replace the three-man Palestine Conciliation Commission.

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ISRAEL

MISTAKE 'YECKES' MADE WAS IN NOT TAKING OVER AS WE WOULD HAVE DONE

By M. Z. FRANK

HAIFA, Israel—The other day, at the "ulpan" in Nahariyah, I ran into Mrs. Bachmann who came to watch how Hebrew was being taught to newcomers.

"What a pity," she sighed, "they did not have those things for us, German Jews, when we came here. They were so unkind to us, that is why we became embittered."

I reported the conversation to Josepyh Nussbaum, Vice-Mayor. "Oh," said he, "those yeckes, they always have something to complain about."

"What do you mean, 'they'?" I asked. "aren't you a yecke yourself?" (Nussbaum is a native of Munich).

"But I came here before Hitler," was his reply.

"I came here long before Hitler, but I am a yecke and I am proud of it," said Professor Ernest Alexander Katz of the Haifa Technion, when I recited the conversation.

"Tell me, what's wrong with us, yeckes?" he challenged me.

It was at a Friday night supper table, at the home of Dr. Alexander Katz, his wife, Hilda, Director of the Social Service Department of the Haifa Municipality, Mrs. Samuel, widow of the Technion Professor, well known in America, and myself were the guests. I was alone with three pre-Hitler yeckes who grew up in wealthy assimilated families in Germany, but heeded the call of Zionism and left the comforts of their homes and the German civilization they loved, to go out into the wilderness of an Asiatic country and to study, at a mature age, that Asiatic language (which the Professor knows backwards and forwards).

"The only trouble with you, yeckes," I said, "was that you did not influence this country enough. A hundred thousand of you came over when there were only one hundred and fifty thousand Jews in the country. So you have your little islands of neatness and order in your homes, or stores, or in Nahariyah. Why couldn't you teach those East European slobs how to keep an appointment, or answer a letter or keep a file or take a telephone message properly?"

"You don't know what Haifa was like before the yeckes came, so you don't know the difference."

"Maybe," I said, "but look at the Government."

"If a hundred thousand American Jews came over here," I said, "why they'd roll up their sleeves and take over the whole outfit."

"Then thank God, they didn't come," said Professor Alexander Katz.

"But they have some wonderful qualities, those East European Jews," Mrs. Samuel sighed, "they built up this wilderness."

FRED E. Waller, U. S. Consul to Haifa, is going back home to Washington. He is sailing on the LaGuardia, on her last trip. The Wallers came to Haifa two years ago on LaGuardia's first trip to Haifa.

In his place came Wilbur P. Chase.

Last night, at the Megiddo Hotel, Mr. and Mrs. Abba Khoushy, Mayor of Haifa, tendered a dinner party in honor of Mr. and Mrs. Fred E. Waller. Mr. and Mrs. Chase were also present, and so was Jim May, Vice-Consul.

Also present were Mr. and Mrs. Joseph Nussbaum, Vice-Mayor; Mr. and Mrs. Aaron Rosenfeld, Belgian Consul; Mr. and Mrs. Jacob Solomon, a prominent Haifa lawyer, friend of the Wallers, and Miss Milkah Feiglin, the Mayor's secretary and myself.

There was no speech-making. We bantered and joked about the zena and the meal and this country's problems. Waller likes to talk about Mapai and Mapam. But at the end the Mayor got up and said a few words about the difficult times, the difficult people to understand that we Jews are and the greatness of the task we are carrying out and about the closer ties between Israel and America. He congratulated Fred Waller that in the two years he had been in Haifa—much too short a time to stay—he had made many friends and no enemies.

Fred Waller got up and said he decided to say something. He said nothing of a political nature, except that he still gets enthusiastic letters from the cadets of the Empire State who visited Haifa and Israel and were given a fine reception and that he knew as far back as the Spring of 1950—six months before the municipal elections—that Abba Khoushy was the next Mayor of Haifa and reported so to the State Department.

And we parted in good spirits.

I said to Mr. Waller: "I am sorry you are leaving so soon."

He said to me: "I am glad you are here."

Israeli Girls Almost Send CARE Pack to U.S.

By ALBERT W. BLOOM

National Jewish Post Correspondent
PITTSBURGH, Pa.—(NJP)—Some well-fed American came within a postage-stamp's breadth of receiving CARE food packages from Israel.

This was the open-hearted gesture in the minds of the three daughters of Molly Lyons Bar-David, Israeli journalist.

Mrs. Bar-David was in Pittsburgh to give Hadassah members a citizen's-eye view of how much their extensive health and welfare programs mean to the fledgling state of Israel.

So inured to Israel's strict rationing program, her daughters found it incomprehensible that there was an abundance of food elsewhere.

They felt a CARE package would be the nicest way to show appreciation for the gifts they had received from America.

Mrs. Bar-David informed the audience that menu-planning in Israel is non-existent. Housewives cook what they can get—not what they want.

Culinary Utopia for Mrs. Bar-David is steak three times a day. Only invalids and tourists in Israel get steak.

"British rationing even during the war was not as rigid as in Israel during the past three months," she declared.

150 Indian Jews Claim Bias, Want To Go Home

TEL AVIV—The 150 Indian Jews who began a sit-down strike on the steps of the Jewish Agency building here are back in Beersheba while the Jewish Agency studied their request to return to India.

Asserting that they had been misled by the Jewish Agency office in India, the Indian Jews complained that they had been sent to non-religious kibbutzim, had been forced to eat non-kosher meat and had been separated from their families.

They claimed mistreatment because of their color, but all their charges were denied by the agency, which has promised to provide a reply to the Indians within two months.

Jewish Groups Support Negroes

WASHINGTON—(NJP)—Twenty-two Jewish and non-Jewish organizations have filed a brief asking the U.S. Court of Appeals to uphold the ban against racial discrimination here.

The case originates with charges brought against the Thompson chain of restaurants here for refusing to serve Negroes.

Among the Jewish organizations filing the brief are AJCommittee, AJCongress, ADL and the Jewish Community Council of Greater Washington.

obtained a municipal permit.

Rabbi Lewy is one of several immigrant Chassidic rabbis who have set up "shtieblach" in Montreal.

Municipal authorities have now asked the court what constitutes a house of prayer.

THE RECORD RACK

RAASCHE HAS S-X APPEAL; GANCHOFF, GLADSTONE CAN STAND IMPROVEMENT

By JOSEPH GALE

LAST time, when you were notified that this week there would be a group of single records, and the titles were given, we cautioned you to save them to know what we were about.

Well, the business at hand concerns eight releases by Banner Records; Eddie Marshall singing "Rachem" by Manna-Zucca and an aria from "La Juive"; Nat Spencer singing "Gimme a Word"; and also an aria, from "The Pearl Fishers"; Cantor Ysaak Gladstone singing "Hashkive ynu" on one record, a Kidush for Rosh Hashana on another, and "Kol Adoshem" and "V'shomru" on a third; Cantor Maurice Ganchoff in "V'Lirusholayim Ir'cho" and Habayt Mishoma-yim" on one record, and "Hamavdil" and "Z'chor" on a second; and lastly, a lady named Raasche vocalizing in four numbers on a single disc—"Alay Giv'ah," "Zemer Lach," "Ali B'er," and "Tzenah."

Gallantry, of course, obliges us to consider first the lady, and perverseness, to take up the rest in backward order.

MISS Raasche, or Friend Raasche, or Mlle. R., is the best of the bunch for our money, principally because she has an unaffected style and her voice, if small, lies straightforward. She has a warm, throaty mezzo with a suspicion in it of that three-letter word beginning in "s" and ending with "x". We took to her more readily when she sang the firelight type of canzonetta than in the faster samples better left to sopranos with a mission in life.

The quality of Cantor Ganchoff's tenor is a near enough facsimile of Raasche's. It, too, is throaty and warm (we stop there), and the cantor thankfully keeps heroics out of his larynx. As the numbers tell you, one record is folk, the other cantorial. He sounded more at home among the folk songs, yet sang the cantorial with a certain Sabbath savor. There is a hint, but just a hint, of Richard Tucker about the sounds he makes, and we would advise Banner to cultivate the artist—but not until it is prepared to offer him a less foggy recording than these.

SLIDING easily down the scale, we come to Ysaak Gladstone, a man who does strange things with his sinuses and the shape of his mouth as he sings. Although, we must say, the cantor is not as agitated in these

records as we have heard him, he leaves us with an impression that here is someone who needs restyling, like last year's garment. The voice is sweet, the falsetto well-managed, the murmurings and mumbblings properly arranged, but granted this useful equipment, Gladstone is a lamb let out to pasture—where first to gambol? First and last, he chooses a frolic among tempi and expressions unsuited to him. Sensibly coached, Gladstone might make an interpreter of soft, mystic songs. In his present state, he hits this level infrequently—it is not a lush spot in the pasture, you see, and alarum and pathos are more fun.

NAT Spencer and Eddie Marshall are adequate, workaday tenors who ought not to be beguiled into singing accepted classics in Yiddish, since then they inevitably stand comparison with colleagues who are better known and qualified.

Banner is a great one for recording, especially in its popular catalogue, Yiddish translations of the most disparate songs, in a belief somewhat supported by fact that such records sell well.

It is a rare translation, though, that faithfully conveys original text significance. Something usually is lost. In both these French arias, it is not word meanings that escape, but the phonetic compatibility of the French language. In other words, the Gallic vowels and consonants with their pretonic implications are exchanged for a set of harsher consonants and vowels which often do not coincide, in relation to the music, to their equal symbols in the French language. In still other words, they don't fit.

Such is the real gamble of translation, and Messrs. Marshall and Spencer are not exactly the winners by it.

Yeshiva Medical School Opens \$10-Million Drive

NEW YORK—(WNS)—Yeshiva University last week opened its eight-month campaign for ten million dollars for construction of its non-sectarian medical school.

Pledges and contributions of two and a quarter million dollars have already been obtained in the drive, which is hoped to raise one million dollars monthly.

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Israel Nationality Bill Protestants to Support Skirts Dual Loyalty Fix Rabbi Opening Shul

JERUSALEM—The new Nationality Bill which had its first reading last week makes no provision against dual nationality, and people in this category will be regarded as Israelis while in Israel.

This provision evidently is meant to provide leeway for those nationals of other countries who although living in Israel have made no decision on whether to become Israelis.

Israel nationality, under the bill, may be acquired by new immigrants entering the land, or through marriage, birth or service in the armed forces since Nov. 20, 1947 or other form of national service.

MONTREAL—Protestant groups have come to the support of Rabbi M. Lewy, arrested recently for using his home here as a synagogue without having

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Orthodox Body Calls Boycott Of Conservative, Reform

NEW YORK—(NJP)—A virtual boycott of Conservative and Reform congregations by Orthodoxy, was called this week at a convention of Orthodox leaders here.

The Union of Orthodox Jewish Congregations, rabbinical and lay body, called upon Orthodox rabbis to emphasize from their pulpits that Orthodox Jews are not permitted to attend Conservative and Reform congregations for "any form of prayer." The rabbis were also told to refrain from performing weddings and similar functions in those congregations.

The Union further urged Orthodox rabbis to point out to their congregations the differences between "historic" Jewish tradition and Conservative and Reform "sects."

Jewish schools under Orthodox supervision were instructed to "make clear" to their students that Jewish law is based on the Torah and Talmud and their interpretation by qualified Orthodox scholars.

The Jewish community is often misled by statements emanating from Conservative and Reform sources, the Union delegates were told.

At the same time, Rabbi Oscar Z. Fasman, president of the Hebrew Theological College in Chicago, forecast that within fifteen to twenty-five years, Conservatism and Reform will merge.

The Orthodox body undertook to establish a commission to coordinate the overall youth programs of Orthodox congregations, and to organize a nationwide Orthodox youth organization. The Union was

asked to give high priority to this project.

The Union also called for the creation of a subcommittee of the Jewish Welfare Board's Armed Services Division, to be known as the Committee on Religious Observance. This subcommittee would consist of one representative from every national Orthodox body having an armed services department. A full-time professional worker engaged by the JWB, himself an observant Jew, would handle exclusively the work with observant Jewish servicemen.

Local Vaadai Kashrut, bodies for the supervision of kashrut in localities, are to be set up by the Union. Heretofore, Union has used its facilities primarily to supervise kashrut from the manufacturing end.

Ex-Minn. Governor Denies Report Selling Home Stirs Neighbors

MINNEAPOLIS, Minn.—(NJP)—A former Minnesota governor, noted for his work in the field of human relations, has declared "completely untrue" the charge that his neighbors opposed the sale of his home to a Jew.

United States District Judge Luther W. Youngdahl, who recently resigned as governor to accept a presidential appointment to the federal bench in Washington, D. C., told The Post correspondent that Minneapolis

realtor Anton G. Hanson, who made the allegation, "has been completely misinformed."

Made At Interfaith Meet

Hanson's assertion that residents of the area were dissatisfied with the sale of the Youngdahl home to a Jew, was first made at a session of the Mayor's Council on Human Relations last week on the campus of the University of Minnesota.

Speaking as a member of a panel which discussed prejudice in housing, Hanson told his listeners: "Gov. Youngdahl sold his home in an exclusive area to a Jewish person. When the Youngdahls got ready to leave, the people in the area were so angry not one would tell them good-by."

Repeats Statement

Interviewed at his office the following day by The Post, Hanson repeated his statement. Several times, telephone calls from angry former neighbors of Youngdahl, demanding a retraction, interrupted the interview. Although disturbed by the storm that his charge had aroused, Hanson did not withdraw the statement.

Hanson claimed as source of his charge a neighbor who had

Leg Shot Off, Pitching Days For Former Big Leaguer End

SAN FRANCISCO—The ball-playing days of a former pitcher for the St. Louis Cardinals are over.

They were ended for Jack Cohan, of Los Angeles, when his left leg was shot off in Korea. Jack is now at Letterman Hospital here, recovering from his wounds.

A U. S. Army private, Jack was the victim of an ironic fate. Last Rosh Hashonah he attended services in Seoul. At the end of the services he remarked to Chaplain Harry Schreiner, "I leave for the front tomorrow. On Yom Kippur I'll be back to say kaddish for my father."

But on Yom Kippur, The Bulletin reports, Jack returned on a stretcher, his left leg shot away the preceding day.

Cohan was "farmed" by the Cardinals to their Houston, Tex. club.

He admitted the possibility of exaggeration by his source, but sale. He would not reveal the identity of the person involved. person."

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Strike Threatened By Hebrew Teachers

NEW YORK — (WNS)—Hebrew teachers here this week threatened to strike unless their demands for a fifteen per cent cost-of-living increase are met.

Teachers representatives have thus far made little progress in their negotiations with school boards, it was revealed at a meeting of the Agudat Hamorim, Hebrew teachers' union.

Most boards, union members were informed, have offered minor increases which did not reflect the increased cost of living.

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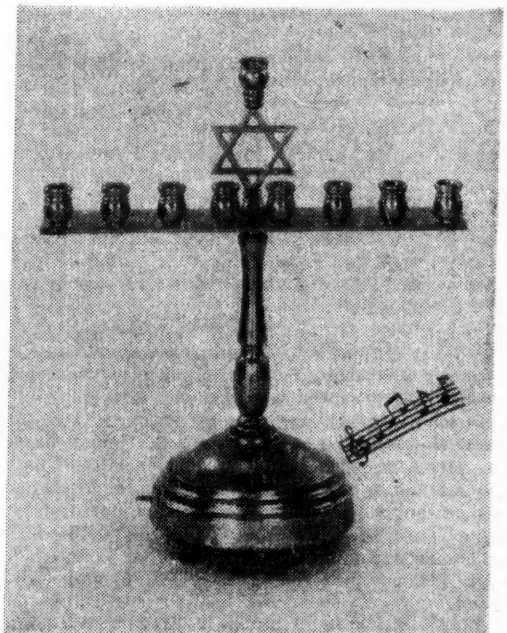
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